THE PACIFIC

A religious and family paper

Volume LIII. SAN FRANCISCO, APRIL 2, 1903 Number 14.

Pac Theo Sem
MillsPhilo 17Janoa

Love Is Life.

OUR days are few and full of strife;
Like leaves our pleasures fade and fall;
But Thou who art the all in all,
Thy name is Love, and love is life!

We walk in sleep and think we see;
Our little lives are clothed with dreams;
For that to us which substance seems
Is shadow, 'twixt ourselves and Thee.

We are immortal now, and here,
Chances and changes, night and day,
Are landmarks in the eternal way;
Our fear is all we have to fear.

Our lives are dew-drops in the sun;
Thou breakest them, and lo! we see
A thousand gracious shapes of Thee,—
A thousand shapes, instead of one.

The soul that drifts all darkly dim
Through floods that seem outside of grace,
Is only surging toward the place
Which Thou hast made and meant for him.

For this we hold,—ill could not be
Were there no power beyond the ill;
Our wills are held within Thy will;
The ends of goodness rest with Thee.

Fall storms of winter as you may,
The dry boughs in the warm spring rain
Shall put their green leaves forth again,
And surely we are more than they.

—Alice Cary.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC
W. W. Ferrier, Editor and Manager.

TERMS.

Per Year, in Advance, - - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your subscription is paid.

Learn to wait. The trial of patience is itself a blessing. To many of us promptitude seems to be essential to satisfaction. But learn to wait.—Parker.

Religion is worth more to a minister than learning; but the kind of religion that does not stir a minister up to seek for learning is of doubtful value.

"DOMESTIC" THE LIGHT RUNNING

Pre-eminently the Sewing Machine for Family Use.

Standard PAPER PATTERNS

Highest Perfection
Lowest Prices
Send for Catalogue.

J. W. Evans, Agent

1021 Market St., San Francisco
(Near Sixth)

Ferry's Seeds

are planted by farmer and gardener who has stopped experimenting. It pays to pay a little more for Ferry's and reap a *great deal more* at the harvest. All dealers. 1903 Seed Annual postpaid free to all applicants.
D. M. FERRY & CO., Detroit, Mich.

SCHOOLS.

POMONA COLLEGE,
CLAREMONT CAL.
GEORGE A. GATES, D.D., LL.D., President

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.
PROF E. C. NORTON, Ph. D., Dean.

IRVING INSTITUTE,
Select Boarding and Day School for Young Ladies.

Accredited to the Universities.

Its elegant and commodious buildings on the northeast corner of California and Buchanan streets, San Francisco, have every modern convenience. Twenty-fourth year. Seminary and College preparatory courses. Conservatory of Music, Art and Elocution.

Preparatory department for little girls.

For illustrated catalogue, address the Principal
REV. EDWARD B. CHURCH, A.M.,
2126 CALIFORNIA ST., SAN FRANCISCO

Pacific Theological Seminary
REMOVED TO BERKELEY
Seat of University.

Curriculum remodeled to present-day demands, includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President
REV J. K. McLEAN, D. D.
Berkeley, Cal.

H. Le Baron Smith
The American Tailor
320 Bush Street | Above Montgomery
15 per cent to clergymen

Love is not a department of life; it is life itself. We are not merely to show love to certain people or at certain times; love must be the constant motive actuating us always. When it is easy and when it is hard; when it will be praised and when it will be misunderstood and censured; when it will appear Christly and when it will appear cowardly—always we are to love without faltering or failing. Love is the only law for the royal life.—Wellspring.

Self-love, pride, and covetousness have their tears, but God wipes away only those of humility, repentance and love.—Quesnel.

G. P. Prechtel { Lena M. Snook } G. W. Keeler
Golden Gate Undertaking Co.
2475-2483 Mission Street
Telephone Mission 102
C. H. Ashley
H. S. McCurdy Mrs. S. E. Gould
Assistants

FANCY WASHABLE VESTS.

An entirely new line—made from crashes, linens and mercerized fabrics. There is only one conclusion to draw from the fact that although the season has but just started we have already sold more fancy vests than we did all last year—we have hit on the kinds and designs that San Fancisco men want most and that our prices are fairest. These new ones are $2.50, $2.00, $1.50, $1.25 and..... **$1.00**

M. J. KELLER CO.,
SAN FRANCISCO,
1028-1030 Market Street.
OAKLAND,
1157-1159 Washington Street.

Alaska

A select party is being made up for a personally conducted excursion to the chief points of interest along the shores of Alaska. From San Francisco the members will go by steamer or rail to Seattle; thence to Juneau, Sitka, etc., by the fine steamship "Spokane," which will sail from Seattle on May 26th. Special attention given to the comfort of all.

For rates of fare, maps, etc., apply to
PROF. JOSIAH KEEP,
Mills College P. O., Cal.

Blake, Moffitt & Towne
DEALERS IN
PAPER
55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.
Telephone Main 199.
146 and 148 N. Los Angeles Street, Los Angeles Cal.

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, April 2, 1903

A NOTEWORTHY ARTICLE.

The most timely and most noteworthy article which we have read for many months is the one on "The Old Tradition and the New," by Professor Willis J. Beecher of Auburn Theological Seminary, published in the Congregationalist of March the 7th.

Professor Beecher quotes four paragraphs from a publication of last year, the first of which claimed to define the position of the higher criticism; the second that of the old orthodoxy; the third affirming that all persons must take one of the two positions, and the fourth giving what were claimed by the writer thereof as sufficient reasons why preference should be given to the position of the higher criticism. This statement is taken by the professor as a representative one and is dealt with in a highly commendable manner. He shows that there are higher critics and higher critics—the extreme holding that the belief in the incarnation, the miraculous birth of Jesus, His resurrection, His atonement and His mediatorial character is without good foundation, and that in large part both His own reported statements and His biography are unreliable. This is the situation, to quote Professor Beecher's own words: "An influential portion of the scholars of the world repudiate most of the great truths of Christianity, as these have hitherto been understood; the present trend of the modern view is strongly in that direction; and nowhere among the scholars of the modern view is there an expression of any but the mildest opposition to it." Mr. Beecher is of the opinion that the time has come for a new alignment of forces and that the more conservative higher critic should be outspoken in the matters in which he differs from the more advanced. He does not believe that the first can be loyal to his convictions if he without protest stands by the second—his agnostic ally.

The statement concerning the older view, which the Professor considers is that of "an unquestioning assent to the Bible as a miraculously inspired book, every word literally true, every event historical, without myth or legend—infallible—the whole being the product of the direct inspiration of God and therefore equally authoritative in all its parts."

No one familiar with the discussion of recent years will fail to recognize in this a representative statement on the part of the higher criticism of the older view. Our readers have heard it from the pulpit substantially this way and many have felt as they heard it that it was unjust to that view. Professor Beecher's words are so excellent at this point that we quote them at some length:

"Doubtless some men have taught mechanical views of the inerrancy of Scripture. But there are many of us, opposers of the so-called modern view, who experience no sensation as of one looking into a mirror when we read such a passage as the one that has been cited. Indeed, we are so presumptuous to claim that we are trying to interpret the Bible by a devout study of its various parts with all the light that can be thrown upon it from all sources; and that our concrete purpose is to ascertain its full and exact history. At the outset of an investigation we do not assume it to be a fact that the Bible is uniquely inspired; but we equally avoid the assumption that it is not so inspired. We do not assume it to be a fact that the statements of the Bible are all thoroughly truthful, but we also avoid assuming that they are untruthful. We are ready to recognize elements of fiction in the Bible to any extent to which the evidence actually shows that they are there. We are aware that fiction, whether in the form of parable, fable, allegory, poem, myth or legend, may be as truthful in its own proper meaning as fact can be, and may teach the same spiriual lessons which it would teach if it were fact. But we insist that questions of this kind should be decided upon evidence, and not according to the exigencies of some preconceived theory. And in dealing with the evidence we insist that the testimony of the Bible on any point shall be examined before it is rejected.

We are ready to accept evolution as a fact to the extent to which it is proven to be a fact. Beyond that we are willing to accept it as a working hypothesis up to the point where it comes into conflict with facts. Our belief that the supreme energy of the universe is a personal God does not preclude our accepting evolution as a method in which the personal God ordinarily works. But we do not believe that Jehovah is the slave of evolution any more than that Jupiter is the slave of the fates.

We try to deal with the miraculous elements in the

Bible on the basis of the fair weighing of evidence. Past generations have shown a disposition to interpret marvels into the Scriptures. We are willing to part with all supposed miraculous elements that can fairly be eliminated by just interpretation or explanation or any other process consistent with the evidence in the case. But we insist that some one's notion that God never works a miracle is not by itself sufficient reason for declaring accredited testimony to be false."

Turning later to the discrediting on the part of higher critics of at least one-half of the statements made in the four gospels concerning Jesus, this noteworthy article shows how greatly this diminishes the credit of all the remaining statements. We quote again:

"Disinguished writers affirm that Jesus taught wrong views concerning the history of His nation, concerning Moses as a writer, concerning David and the Psalms, concerning His own descent from David, concerning the powers of healing He exercised, concerning prediction by the ancient prophets, concerning His second coming, concerning His resurrection, concerning the supernatural authority of Scripture, concerning many other matters; in fine, that a large percentage of His most important teachings are contrary to the truth. They claim that it is the part of true friendship for Jesus to admit that He was thus mistaken in a large part of the range of His teaching, saying that He could not be expected to be so far in advance of His age as to avoid these mistakes. Now when a man tells me that he thus discounts the statements of Jesus, say 30 per cent., and in the same breath tells me he bows in reverence before the intellectual and moral peerlessness of Jesus, I do not doubt his sincerity, but I think he is more likely than Jesus to be the mistaken man. For most men the peerlessness of Jesus is gone if they get to thinking that He was either so weak-minded or so careless as to be a good deal in the habit of making assertions that He did not know to be true."

Among the things emphasized in this timely article is the fact that there is no clear repudiation of this discrediting process by men who are much less advanced in their positions. This is remarkable; but it is not near so remarkable as the experience which the editor of a religious paper had not long ago. In the editorial columns of the paper there appeared articles concerning what was called "Higher Criticism Run Mad;" the readers of the paper were warned against the destructive criticism of such men as Prof. Schmiedel of Germany and that of Canon Cheyne of England in the Encyclopaedia Biblica. Immediately the editor was called a back number, and was exhorted to bring his paper into line with what was termed "the devout scholarship of the day." It seemed strange to that editor then, and it seems strange today, that any preacher or teacher or Christian worker of any kind on this coast should desire the church to be in accord with the destructive criticism of Professor Schmiedel or that of the Encyclopaedia Biblica in its extreme positions. Surely those who thus remonstrated would not be on that side if that new alignment which Professor Beecher calls for were to be made. It is to be hoped that this able article to which we refer will result in a movement which will bring a clear and emphatic repudiation of the destructive criticism on the part of all those whose convictions are against agnosticism in such matters as written revelation, miracle and prayer and the person of Jesus. These are some of the things which cannot be given up if we are to have anything of value left.

A village cobbler, when asked what his business was, replied: "My business is to glorify God, and I mend shoes for a living." This is the spirit of Christ and of the Christlike. That we should glorify God is his purpose concerning us, and when we make it our purpose concerning ourselves we meet the obligation which our inherent nobility imposes. Such a conception of life is the secret of Christian success. But how can we glorify God? We must have some rule, some authoritative guide, some standard for faith and conduct. "The Word of God, contained in the Scriptures of the Old and New Testaments, is the only rule to direct us, how we may glorify and enjoy him." Now the Bible cannot be God's Word to us individually unless we are teachable. Grant said that Sumner did not believe in the Bible because he had not written it himself, and we must also be earnest to know what it has for us. Longfellow describes some Bible students as woodpeckers. Instead of enjoying the fruit and shadow of a tree, they hop incessantly about it, pecking at the bark to discover some little worm or other. But if we bring with the docility of youth the seriousness of maturity, and wait prayerfully upon the spirit of Truth, the Scriptures will become a lamp unto our feet and a light unto our path until we arrived at the Celestial City. Ruskin's advice is: "Study your Bible, making it your first daily business to understand some portion of it, and your business the rest of the day to obey what you do understand."

The Committee of the Legislature appointed to investigate the conditions at San Quentin and Folsom, declared recently that these two penitentiaries are "schools of vice and universities of crime." Unless the State takes the matter in hand and grades these schools, as common sense, and all educational analogies demand, the abyss of degradation and loathsomeness will ere long be wellnigh bottomless. There are degrees of criminality. Youthful offenders ought not to be brought into contact with hardened criminals, to be tutored in nameless vices and made an added burden to the community. Truly, over the portal of the penitentiary, as it is now constituted, might be inscribed the words that Dante found written over hell's archway: "All hope abandon, ye who enter here." And we are to blame in large degree for present conditions.

The Religious World.

The Rev. J. Q. A. Henry, formerly a San Francisco pastor, continues in his remarkable temperance campaign in Great Britain. It is said that "his impassioned oratory allied with a deep spirituality," are the factors that are contributing to his success.

The Southern California Sunday School Convention will be held at Los Angeles, April 28-30; the Northern at Oakland, May 5-7. The Oregon Convention will be at Portland May 12-14; the Washington at Tacoma May 21-23; the Nevada at Reno June 9-11.

The Rev. R. J. Campbell, the successor of the late Dr. Parker in the City Temple, London, has in his make-up quite a mixture denominationally. One of his grandfathers was a Congregational clergyman; his father was a Free Methodist; several of his boyhood years were spent in the home and under the training of another grandfather who was a strict Presbyterian elder; and during his early years as a teacher he came under the influence of the Church of England, to such an extent that he was confirmed therein, and later went to Oxford with the intent of taking orders. Further experience led him to conclude that he could not conscientiously do this, but he has always acknowledged himself greatly indebted to that church. Undoubtedly his entire inheritance and early training denominationally and religiously have contributed to make him what he is.

The meeting of the General Assembly at Los Angeles next month will bring to the coast many laymen in the Presbyterian Church who are men of rank in the business and professional life. Among those who are expected to be in attendance are the following named persons: Hon. John W. Foster, who was Secretary of State under President Harrison; Ex-Governor James A. Beaver of Pennsylvania; Hon. John Wanamaker, the noted Philadelphia merchant and formerly Postmaster-General; John A. Converse, President of the Baldwin Locomotive Works of Pennsylvania; Judge Noyes of Minneapolis; William E. Dodge of New York and Lewis H. Severance of Cleveland. It has been stated that Ex-President Cleveland would probably be in attendance, but this statement seems to have been based on the fact that he had not failed to attend for some years. The Boston Transcript of recent date says that the Rev. Dr. Hugh K. Walker, pastor of Immanuel Church, Los Angeles, and the Rev. Dr. Coyle of Denver are the two persons most widely mentioned for the Moderatorship.

Much has been said of late concerning with the small number of men in attendance at religious meetings, and unwarranted conclusions are drawn with reference to the interest in the churches and religious matters in general. The Youth's Companion takes two incidents widely separated geographically and shows thereby how inadequate and unjust such generalizations may be. Reference is made first to the Religious Educational Convention in Chicago, at the opening session of which three thousand persons were in attendance, eight-tenths of whom were men. Of these a large majority were laymen, "men engaged in business, in teaching, in the practice of their professions. Many of them had come many miles to tell what was in their hearts and to learn more about the spiritual and moral life." The reference is in the second place to a course of lectures in progress in Boston at the same time. The lectures were concerning the great religious leaders of America—Edwards, Bushnell, Channing, William Penn, Beecher, and others. They were given at half past four in the afternoon of a week day. When some one asked why an hour so unusual had been chosen, the reply was: "A great many business men expressed a desire to hear the lectures and that time was convenient for them."

In an article on "Church Extension From a Federation Standpoint," the Rev. Walter Laidlaw, Secretary of the Church Federation of New York City, shows that church extension in Brooklyn so far as Protestantism is concerned, has been carried on very much at random. This, he regards as one of the reasons why Roman Catholics are making a greater progress in Brooklyn than the Protestants are. Between 1890 and 1901 the Protestant communicants increased 29.8 per cent.; the Catholics 61.5. The increase of the population during that period was 39.1 per cent. Thus, the Catholics increased much more rapidly than the population, while the Protestant increase was considerably less. Dr. Laidlaw is of the opinion that the difference is due not so much to the aggressiveness of Romanism as to the inaction of Protestantism, and to the fact that because of the lack of co-operation on the part of the different Protestant denominations the extension work which has been carried on has not been systematic. Until there is more unity of action everywhere on the part of the Protestant denominations there will not be that systematic successful effort at church extension which should be. Churches will not be wisely planted and many will fail accordingly to accomplish what ought to be accomplished. It is to be hoped better things may come through the church federation movement.

Mrs. Stebbins, wife of the noted hymn writer and singer, Mr. George C. Stebbins, contributes to the New York Observer a valuable article on "Music in the Sabbath School," in which, in answer to the question, "What shall we sing?" she says. "No rule can be set, but I will venture a few suggestions. The world is full of delightful songs for the Sunday School, but care should be used to make the selections choice. Don't try and sing everything in the book. Even the best of collections have some hymns, the words of which are meaningless; reject all such, no matter how pleasing the melody. Don't sing all 'baby songs,' as one of my older girls called the jingling, rhyming words of one song. The boys and girls of primary classes are aspiring, and appreciate things which sometimes seem beyond their years. Select hymns with reference to the lesson if possible, but avoid spoiling by some difficult piece, with no music or rhyme in it, just because the words are appropriate; rather sing a glad, happy song of praise. Make all selections at home. Never leave it for the moment before singing, or some blunder will be made. Sing one of the grand old hymns of the church in every session, for the Sabbath School has become the children's church for the present generation, so when the little ones go to the house of God they can have a voice in public worship. Some say this cannot be done and make it hearty. It certainly can, for we have proved it. For several years in our class we have sung one or two verses of such hymns as 'Holy, Holy, Lord God Almighty,' 'Children of the Heavenly King,' 'Abide With Me,' and many others in our opening service. Sing the same verses for a month, or until well learned, and you will find they will sing them as earnestly and heartily as any of the songs."

At the meeting of the British and Foreign Bible Society in London last month Mr. Balfour, the Prime Minister, made an address in which he spoke of the critical study of the Bible during recent years as greatly augmenting in every respect the value it must have for an educated community, and rendering it a more valuable source of spiritual life than it ever could have been in pre-critical days." This statement it is said was received with loud cheers. The British Weekly, of which the Rev. W. Robertson Nicoll is editor and who accepts the more moderate higher criticism, comments as follows: "We are glad that the Bible Society should fearlessly recognize the problems raised by criticism, and we do not doubt that in the end of the day the Bible has no cause to fear light or truth. But the problem is by no means as simple as Mr. Balfour thinks it to be. Nor is it to be settled by any assertion. The immediate results of criticism are in a high degree disturbing. So far they have scarcely been understood by the average Christian. But the plain man who has been used to receive everything in the Bible as a veritable word of God cannot fail to be perplexed and deeply perplexed, when he is told that much of the Old Testament and the New is unhistorical, and when he is asked to accept the statement that God reveals himself by myth and legend as well as by the truth of fact. Mr. Balfour must surely know that many of the higher critics have ceased to be believers. More than twenty years ago the present writer, walking with Julius Wellhausen in the quaint streets of Greifswald, ventured to ask him whether, if his views were accepted, the Bible could retain its place in the estimation of the common people. "I cannot see how that is possible," was the sad reply. "We believe that the Christian church, while not abridging the liberty of its scholars, should not too readily accept what are called the results of criticism. Criticism, we may be certain, is far from having spoken the last word. The busines of the preacher is to expound the spiritual eternal truth contained in the Scripture, and to trust to the deep correspondence between the revelation of God and the needs of men."

The Bystander.

In Other Pastures.

The Bystander accepted an invitation last week to attended the lecture by Archbishop Montgomery given in the Alhambra Theatre under the auspices of the Catholic Truth Society. It was an occasion of very great interest and the Bystander ventures to set down some impressions.

The society under whose auspices these lectures are given every year has for its object the distribution of tracts and literature setting forth the Catholic faith. The largest halls are necessary to accommodate the crowds. Probably eight hundred dollars was cleared by the Alhambra lecture.

Upon the platform sat a full representation of the priesthood of San Francisco. Of these the most conspicuous was Father Yorke, who looked like a big, good-natured schoolboy. He is the most popular priest in the West.

Archbishop Montgomery talks like a Methodist Presiding Elder, which is to say he speaks with unconventional intensity, has a deep vein of good nature, and is inclined to be a little hortatory.

He told the people, in short, to read the things which favor Catholicism. He spoke of the press guardedly, graciously and indefinitely.

He denounced Zola because "he spat in the face of his mother, the church," and advised his people not to read his books.

"The Reign of Law" which, by the way, was not mentioned but described, was considered dangerous because a boy thought himself superior to his teachers.

Bishop Montgomery then took up Huxley, Darwin, Tyndal and Spencer, all of whom he denounced as rationalists, agnostics, etc. He proved from his standpoint all these men were wrong and dangerous. Incidentally he made the remark that rationalism was creeping into Protestant pulpits. He said the man in the Catholic Church who indulged in rationalistic thinking would soon lose his pulpit.

There is, however, a growing spirit of intellectual freedom which is causing anxiety among the conservatives in the Catholic Church.

Poor Darwin! The Bystander came home from the lecture and took down one of his volumes, which he perused again with fresh enthusiasm. He remembered that wise men named his "Origin of Species" as the greatest book of its class produced in the nineteenth century, and as he looked through the brilliant pages he felt as never before that Darwin discovered a new world. Certainly he never stole sheep or committed murder or slandered the Christian faith. His fundamental conclusions in science are now accepted as facts. Time was when every whipper-snapper got up and exposed his ignorance by criticising Darwin but such criticisms no longer pass for intelligence. Archbishop Montgomery did not do himself credit by joining in that criticism of Darwin as an enemy of Christianity.

The Bystander took down a volume by the great English divine who has just joined "the choir invisible," Dean Farrar, and read:

"What were his views about those Christian doctrines which we hold to be most dear I know not; but I do know that in all his writings I cannot find that he has lent himself to a single expression hostile to religion, to a single sentence irreconcilable with my faith in Christ."

Between the estimate of Dean Farrar and Bishop Montgomery the reader may choose for himself.

The Bystander learned more from the occasion than from the lecture, if such a distinction is proper to make.

He saw in that great audience the power of the Papacy, the cohesiveness of a church, the authority of the priesthood and the dogmatic exclusiveness of Catholicism. He saw the advantage of church loyalty, of believing something hard enough and sincerely enough to make it worth while one's attention.

Other Meetings.

The Bystander is impelled to describe another meeting, and if there appears to be an invidious comparison, it is quite accidental. This was a mass-meeting called at the Y. M. C. A. It was intended that the young people of the city should attend—the Epworth League, Christian Endeavor Society and Baptist Union. Two addresses were to be given.

The hall was decorated with flags, and the young people of the city were invited. The object of the meeting was to raise money for the Y. M. C. A. fund. About ninety thousand dollars has been given to this object, but about twelve thousand must yet be raised. It was thought that the young people might assist. There were probably fifty people present!

The admission was free, the object good, the need

imperative. The meeting probably did not result in an additional five dollars contribution to the Y. M. C. A. fund.

With the Socialists.

The Socialists of San Francisco comprise a number of disappointed men and women, who find free speech a means of relief. Free speech is an open crater from which pours their fiery indignation. Some of these people are serious thinkers, but the movement itself is exclusive and narrow. The Bystander has often addressed them—in Turk-street Temple, Metropolitan Temple and the Academy of Science Hall.

The Bystander spoke to one of the branches of this socialistic movement last week in the Academy of Science Hall to an overflowing audience. He heard the same questions—for they ask the speaker questions—listened to the same revolutionary speeches, and came away with the conviction that the people who are trying to teach socialism in its radical forms are doing little or nothing to help solve the industrial problem.

It was not only astonishing but positively painful to listen to the well-put sophistry of these zealous dreamers of impossible social and industrial conditions. As dogs bark at moving trains, so these men bark at success. They assail the men who do things. They are the voice of the weak.

The Bystander once thought these men were seriously trying to think, but he no longer is of that opinion. A man doesn't think when he dreams. He cannot think judiciously when every window of his brain is down and fastened.

The men who are doing the thinking on social questions are free. They are not ruled by the passion of a fad, or the fad of a passion. There are certain fundamental truths which the theoretical antagonist of government, laws and institutions must learn, and ministers and others must begin a campaign of instruction in defense of these truths. The average laboring man is a sensible fellow, but the radical reformer who makes hot speeches kindled by old world literature only adds fuel to the flames of discontent. Socialism is a term that covers a multitude of schemes and ideas. The Bystander is a socialist if permitted to define that word in his own way, but the socialism of Turk street and Academy of Science Hall is that of revolution and anarchy. It is the socialism of doubt.

Acorns From Three Oaks.

Aloha.

A Glorious Week in the Country.

Editor Harris, who was editor of the Cleveland Leader when I was a schoolboy at Oberlin, was a famous helper of the radical school and its robust students. When they struck out in their commencement orations against rum and slavery he printed their speeches and punctuated them with his pointed editorials. I have been made to think of him today by the grey trees. The bursting buds of the prune trees are half open. The wide expanse of grey as seen from our windows is strange yet beautiful. It looks as if grey moss were spread over the trees. Editor Harris' comment on the pendent Southern moss of which I spoke to him once was: "The moss makes it seem to me as if the Almighty had been through these woods swingling flax."

Here is a chance for native sons and daughters to ask their seniors what swingling flax is. I had to ask. I never saw flax or pendent moss in my boyhood. As hinted in my last the prophets of prune bloom name Saturday, April 4th, as the day when the blossoms are likely to be in perfection. Certainly visitors to this valley will have their senses of sight and smell greatly delighted in the next ten days. The famous Hume Ranch promises perfection then, and Sorosis and Quito will be beautiful indeed.

It is a new experience for us to have the festival on Saturday. It is not an easy day for pastors to leave home, but by arranging exchanges it may be possible. Teachers and children can come on Saturday, and we hope to see many of these.

The Woman's Club of San Jose will send fifty delegates. The Farmers' Club is to come. The Lincoln Grange are unanimous for it. The Sempervirens Club and the Highway Improvement Club will be represented. Mayor Worswick and District Attorney Campbell will talk to the children, as others will. Two country clubs will have an honest game of baseball. There will be free swings and free soda water. There'll be good music if our visitors sing well. And a happy and heart-filling festival if our guests bring the spirit of gladness with them. The pouring rains insure green grass, abundant foliage, myriads of blossoms, a perfume-laden atmosphere. We realize how little we can do for city folk. We trust them to appreciate unaffected country welcome, and to rejoice in the beauty with which God has clothed these everlasting hills. By the time this acorn hangs out on the Pacific tree the grey tints will have become whitened, and a snow storm of blossoms will make miles of orchards fragrant and beautiful. We never know how many to get ready for. Our fruit-trucks may be crowded, our dining-hall jammed full. It will be safe to bring a lunch basket. Again the rain may hinder the excursion. It has its roots too deep now to be ruined by one storm. Hundreds, thousands, will come and see the blossoms somewhere in the country if not at Saratoga. She has wrought the word blossoms into California literature beside Riverside oranges and Santa Barbara roses. And if our aspiring San Jose should this year get at a later date the crowd we hope for Saturday, if pleasant, we promise, uncomplainingly to be happy and await our turn another year. All aboard the narrow-guage train from San Francisco and Oakland at 8:15 a. m., Saturday, April 4th. May God bless our Fourth Annual Blossom Festival.

SCATTERED SHOTS.

Tiglath Pilezer.

"Parson," said my friend the timberman to me one night, as we sat chatting around the fire, "Parson, did you know that men are sometimes discharged because of their religious ideas?" I should explain in passing tha frequently up here in the mountains men are known by their profession or some vividly descriptive nickname rather than by their real name. I have known and been with men for months yet never knew their true name. I was "Parson" or "Pilot" to them; they were "Timberman," "Red," "Mick" or "Bill" to me, and every one was satisfied. This man had once worked at timbering in a mine, hence his name. You may be sure I was surprised at his question that night. I had always thought that in the free spirit of our Western life, a man's past life, his ideas, and especially his religious convictions, were his own peculiar possession, and no one bothered about them, much less that they should cause him to lose his "job," as my friend's question implied. In answer to my troubled

look and expression he explained: "A few yeara ago I was working for a big sawmill company over in Humbolt. The boss set me and my pardner to framing timbers, these great big heavy boys. I liked the other feller all right, and liked to work with him, except that he was such an allfired jowler. He'd jowl and argue about everything from a flea bite to astronomy. Well, one morning we got to arguing about predestinarianism, him for and me agin it. We fired back at each other till along about 11 o'clock, when the boss come by. He listened a bit and then chipped in and I got out. I was glad enough to keep clear of it, for I knew it'd be the same old thing all over agin next day. When noontime come and the whistle blew they were still at it same as ever. The boss was so interested that he come over and messed with the men, and blessed if them fellers didn't jowl away all through dinner! Everone, of course, a listening to 'em arguing and jowling all about old predestinarianism. One young feller—the carman—was especialy interested, and he sat and listened to 'em after the rest of us all had left the table. Just at dinner time he had been going to the yard with a car of lumber, and he'd left it right near the shack. After the whistle blew for work several of us walked along with him, as we were goin' that way. We walked by the side of the track with our hands on the lumber pushing, and he pushed her along from behind. Old Bill and the boss were still going as bad as ever. The track had a sharp curve right at the company's flag pole, and them heavy timbers swung around, hitting her a big whack. The heavy ball on the top of the pole fell. It missed the rest of us, but it hit the carman square on the head, and of course he dropped in his tracks without ever knowing what hit him. We all stood there startled into silence, when that blame Bill suddenly burst out: 'There, that's just what I said. His time come and it was predestinationed that that fool ball'd kill him that way.' The boss turned and stared at him, and finally said: 'Bill, you're a good workman, and we're short of men, but there's just one thing you can do. You go straight to the office and get your time, and you hike.' 'By heavens,' he exclaimed, turning to the rest of us, 'predestinarianism or no predestinarianism, it'd drive me crazy to have that old croaker in camp over night.'"

* * *

"At another time," my friend said, "I was timbering in a mine about twenty miles from here. The boys were great hands to discuss religion. They were a pretty rough, tough lot of old sinners, all of them, but nary a man there but believed in God and had a great admiration for Christ, even though they had mighty little use for churches. One man, 'Shorty,' we called him, 'cause he was six-foot-three in his stockings, was especially fierce against all churches and preachers. One night he got so wild on the subject we finally had to shut him off. Soon after that word came of a cave-in and two prospectors being caught. Course we all went and dug 'em out, but one on 'em was crushed dead. We buried him best way we could, but no prayer ner Scripture ner song. On our way back Shorty broke out with a string of oaths, each of 'em more'n a yard long. 'Yes,' he said, 'here's poor Mack, a —— fine feller, killed in that old hole and not a blooming church ner pilot to give him a decent burial.' I stood it as long as I could, then I went fer him. Yes, I admit I cursed, too. I was so mad. 'Yes, you great big roaring inconsistent chunk of profanity, you make me mortally tired. The other night you cursed the church and said a whole lot of miserable rot. You had no use for any of 'em, and now you cuss 'cause they didn't come and give Mack a Christian burial, and you know very well there's no blooming pilot within reach. If there was you can jest bet he'd a come to help a mighty sight quicker than you'd ever send for him. First you cuss 'cause there are churches, then you cuss 'cause they didn't bury Mack, and you know they couldn't. You make me most awfuly tired.' I was mad and I gave it to him hot. Well, sir, Shorty stared at me with his mouth wide open, and said: 'Well, Mr. Timberman, you've got the drop on me for sure. Got a piece of paper on you? Well, —— you, write up a note off hand for half my next month's wages and I'll sign it. I'll put up the dust all right next payday, and you give it to the very first pilot you meet, I don't care who he is. I know I'm a hopeless drunken old reprobate, but you bet I want one of 'em to plant me when I cash up.'"

* * *

I had a good hearty laugh the other day at a startled, bewildered look a tramp wore for a while. "Mr. Timberman" and a fellow-carpenter were putting up a barn. It was out in the country a bit, and they took their lunch. That day they had more than they could eat, and after feeding the dogs they put the rest back. Pretty soon along came a hobo and wanted "two bits" to get some dinner. "We ain't got the money, but we've got lots of good grub, and you're welcome to that.' So they got out their pails and told him to fall to. He didn't seem remarkably grateful, and after a bite or two threw the rest over in the dust. You should have seen old John's eyes then! Before the fellow could move John pulled his gun and made him pick the bread up, and stood guard over him till he ate the last crumb, dirt and all. I doubt if he cared for any supper that night. He traveled fast at John's expressive "Get," and he never stopped as long as he was in sight. You can find no men anywhere more generous and responsive to a real call for help. They will share their last crust with a starving stranger, but they won't stand any "monkey work," as they call it.

IS IT A NEW RELIGIOUS EXPERIENCE?

Rev. W. H. Scudder.

The article entitled "The New Religious Experience" in the New York Outlook, February 14th attempts to formulate a modern idea of Christian experience, and note the changes supposed to indicate the high-water mark of spirituality. Its utterances are so remarkable as to require the reading of the entire article, and in quoting it there is danger of inadvertently misrepresenting the writer, which we desire to avoid. We think the following is a fair sample of its ideas in the writer's words: "The aspect of prayer is changing. * * * Our prayers are less an asking for things and more a communion of spirit with spirit. * * * Prayer becomes hardly distinguishable from meditation; it is listening to God perhaps even more than speaking to Him; * * * it is more a habit than an act, more an atmosphere than either; is more difficult to give it outward expression except in liturgies; is less public, less a conscious and deliberate speech, more a life of the subconscious self."

Belief in miracles "if more difficult is less important. All so-called natural phenomena appear not less supernatural than the so-called miraculous."

"The ordinary aspirations and inspirations of the soul appear not the summons of our better selves, but the voice of Him who speaks within us. Revivals are

infrequent, evangelists are not in demand, religious excitement is looked on with suspicion. * * * Religious activity is less intense, aggressive, concentrated, but also less confined to special places, institutions and epochs. There are fewer religious excitements and more moral and civic reform movements, fewer prayer meetings and more college settlements. * * * Religious life is less emotional, more ethical, less intensified, more diffused."

"The new religious experience looks for its final authority to the voice within. * * * Ecclesiastical authority is frankly disowned and denied. The 'Cloth' has lost its power; the 'Pulpit' has lost its power, it is only the man who wears the cloth and stands in the pulpit that has power, and he only as he is able to evoke a deep response from the souls of his congregation."

"The new experience is more slow to recognize that the authority of the Bible is of the same description as that of the church, but it is gradually and half unconsciously coming to this faith. A text of Scripture is no longer conclusive as to doctrine; a precept of scripture is no longer conclusive as a command. * * * The hopes and aspirations of this experience are less celestial, more earthly. The battlements of heaven have grown dim, its angel choirs distant, if not wholly inaudible; but the kingdom of justice, liberty, and uprightness on earth has become a more vivid hope. * * * It regards life less as a preparation for a celestial kingdom of God; it works more for a terrestial kingdom of God as the true consummation of earthly life. It pays less attention to individual salvation than the fathers did; it pays a good deal more to social redemption. * * * With this faith in a present God is faith in a Christ who is the 'human life of God.' Sometimes the church has followed the Divine Christ, their prevalent feeling one of awe; the new experience sits with the human Christ in intimate communion, its prevalent feeling one of fellowship."

This article first impresses us in its statement of existing facts. Prayer is noticeably less a matter for appointed times and occasions. The prayer-meeting, the deserted family altars, the one lady in fifty who can lead the devotions in a missionary meeting, the prayerless Endeavor meetings bear abundant testimony to the fact. That miracles are read out of existence by an attempted substitution of natural processes for a possible divine action is familiar to readers of scientific and philosophic treatises, and belinef in their occurrence hangs by a thread in many minds. No one questions the infrequency of revivals, nor the suspicion which any religious excitement arouses. That ecclesiastical authority is no longer recognized priests and laymen alike can witness. That less attention is paid to individual salvation than formerly is mournfully true, and the world has never before dreamed that so many moral and civic reform conventions were possible. Such facts were formerly considered signs of spiritual decadence, but may now be accredited to a "Religious experience which is becoming far more spiritual!"

Our second impression springs out of the attempt to account for these conditions by the resort to the "subjective method." To our mind this is a final process which produces an apology for which there is scant apologizing. A philosopher might echo "Amen" too much in this article, but men are not ordinarily philosophers. They are pre-eminently practical men, much more materialistic in tendency than psychologic. Probably not one in a thousand know of their "subconscious self," and care even less. This reduction of eternal verities to subjective experiences is to most of them an example of how a keen mind can whittle at the point of a fact until it disappears entirely. Calling prayer an "atmosphere" leaves a decided vacuum in the ordinary mind, for when it becomes as attenuated as that, it is a splendid substitute for "No prayer." To say that "All the so-called natural phenomena appear not less supernatural than the so-called miraculous," is to the ordinary man a limping attempt to excuse what you can't defend. If the miraculous is not more supernatural than natural phenomena, why use the term "miraculous"? Let it go if it stands for nothing, and simply say, "There is no miraculous." Why seek to explain how the "cloth" and the "pulpit" have lost power by holding forth the favored few who, by eloquence or magnetism,are able to "evoke a deep response from the souls of their congregation." To the ordinary man that is a lame excuse for the faithful ministers, with gospel messages for those in their thinly occupied pews, and a splendid apology for the mind-readers, Spiritualists and Swamis, who pack their houses and evoke responses to what is often far removed from gospel truth. He does not recognize the subjective process as authoritative in this instance. He has a lurking suspicion that something is wrong with a jury who will be swayed by an eloquent pleader with little law, and not by a sound law uttered plainly and simply. It is a matter of authority in the law, or in a voice.

Our third impression is of the positive danger lurking in the views advanced.

We are not philosophizing to saints when we bring religion to men, but for the most part trying to redeem sinners and cultivate those not far advanced spiritually. If prayer gains in "intimacy, closeness, familiarity," as it loses in "clearness, definiteness and precision," it disappears entirely to the ordinary mind which finds the former in the latter. The Brahmin says that knowledge of the divine essence is obtained by complete abstraction of the mind from the objective, and intense concentration on the essence, and the soul is nigh to absorption in the deity when his meditation "loses in clearness, definiteness and precision." To the ordinary man such language is equivalent to putting prayer in the large end of a funnel to watch it vanish entirely as it attenuatedly leaks from the small orifice at the other end.

Is it "less important to believe in miracles" today than when Paul preached on Mar's Hill? It is easy to say that the "evidential value" of miracles is not as great to us as to those immediately connected with the early stages of Christianity, but this has nothing to do with believing the fact of the miracle. At these Easter times the Resurrection miracle confronts us. If it is less important to believe in the miracle of water-made wine, which "manifested forth his glory," it is less important to believe in the Resurrection miracle whereby Christ "was manifested to be the Son of God with power." Let us not be misunderstood. If our wise-acres can expand the idea of the "natural" by starting from the divine standpoint, and affirming every act of God's "natural," and hence the Resurrection also, it does not follow that we could credit the event any the more on that account. It is no easier to believe in such an unusual exhibition of divine power as the Resurrection, however "natural" to God, than to believe in it as a "miracle" to us, yet is equally important, vitally so—I mean the Apostles said it was! Men discredit neither the "natural" nor the "miraculous," but the fact, and the same proofs are necessary for establishing the fact, whether we term it

"natural" or "miraculous." The difficulty remains. Nor do we gain by interchanging the terms. If it is less important to believe in "miracles," because it is more difficult, then, by substitution, it is less important to believe in these unusual "natural" exhibitions for the same reason. Besides, does difficulty in believing render it less important to believe? A "Human Life of God" is so difficult to believe that the Jews accused Christ of blasphemy in announcing it; did Jesus excuse them from believing on that account? (John viii: 24.) The difficulty does not destroy the fact, and the fact presents itself for belief. The new religious experience practically discards the fact, for the small step between "less important" and "not important" is easily taken by those, however devout, who have the difficulty but no faith.

Even worse, if possible, is the attempt to locate "authority." "Ecclesiastical authority is frankly disowned and denied. The authority of the Bible is of the same description as that of the church. * * * A text of Scripture is no longer conclusive as to doctrine; a precept of Scripture is no longer conclusive as a command!" Taken boldly, Ingersoll would have applauded those words; Bauer, Strauss and Renan would thoughtfully hesitate. Is the precept, "Thou shalt love the Lord thy God with all thy heart," etc., and "Thy neighbor as thyself," not conclusive as a command? Jesus said it was! Are his precepts in the sermon on the Mount not conclusive as commands? The new experience flatly denies it in its words, and equally by the transference of "authority" to the individual. "The new religious experience" looks for its final authority to the Voice within. That sounds well, if one could be sure of the "Voice"! Unfortunately, the voice within most of us is spelled with a small letter and usually speaks along the lines of our own desires and motives, and is a most dangerous leading to follow. Mr. Dowie is a conspicuous illustration of the "Voice within," which makes him Elijah the Second! Attempted analogy with Moses, David, Isaiah and Paul is futile. However true that the authority is not in their words, but in the "Voice" which spake to them, we have no such men; are not likely to have; they were centuries apart. It is noteworthy that even these men encountered others claiming authority from a "Voice within," that at times they were somewhat uncertain whether they were moved by the "Voice within," and modern criticism completes the issue by asserting that the "Voice" was in others far removed from some of them, and was attributed to these for the sake of "authority," apparently feeling that the "Voice" needed a little addenda in that particular.

Further, the old irreligious experience looks for its final authority to the "voice within," as it has absolute right to, if "authority" does not lie somewhere outside of ourselves. Reverse a sentence of this article and we have the truth. "The voice of him who speaks within us" consists of "the ordinary aspirations and inspirations of the soul." And so on to the end of the chapter. Sober consideration would lead us to ask whether our authority has not overleaped the bounds, and taken the reins in its own hands? If the high-water mark of spirituality makes prayer an "atmosphere," bars out the miraculous, confuses our own aspirations with God's Voice, deprives Scripture of final authority, minimizes individual regeneration, emphasizes the human Christ, and builds on ethics instead of salvation by the grace of God, we are ready to part company with it, and be content with that lower spirituality which makes its "Requests known unto God," believes in Christ for the very works' sake, goes to men with a "Thus saith the Lord," insists that "ye must be born from above," and thankfully receives the Divine Christ, who is to us the Son of God, our Savior.

CONCERNING THE CONGRESS OF RELIGIONS

Dear Mr. Editor:—

In your issue of 19th of March you published an editorial from the California Christian Advocate upon "Congress of Religions." I am sure that you could not yourself have written such an account, and while it gives right-minded Congregationalists less pain to see such a thing in the Pacific quoted from another paper, it still affects anyone who loves Stanford University as I do, most unpleasantly to find the Pacific conveying wrong and misleading suggestions, even by quotation.

I attended the "Congress of Religions." I heard every word that was said. I did not, of course, approve all that was said, but I do say (and would be glad to say to the writer of that editorial) that the editorial you quote is a great misrepresentation.

Stanford University and Rev. Heber Newton do not deserve any such flings. It is well-known that John R. Mott, the strongest young Christian man of America, and strictly orthodox in his faith, was most earnestly invited to take charge of aggressive Christian work in Stanford University at a very inviting salary, and no man is more cordially welcomed here now than Mr. Mott. It is also well known that our own eminent preacher, Rev. C. R. Brown, is constantly employed in various courses of Christian Ethics here at Stanford and that no man is more popular or more valued than he. It is well known that Professor Thoburn, who died a few years ago, has left the most fragrant memory—a man of the most beautiful and helpful spirit—as fine an example of the Christian gentleman as we have ever had brought prominently before us on this course.

The problem before the Memorial church is to gather into it every Sabbath a thousand students on the campus who do not tend toward church attendance. Instead of being indifferent to this matter Mrs. Stanford and the University have undertaken by very many attractions and at large expense to draw the students to this center. Being a close observer, I confess to a deep interest in the success of that mst difficult task. I pray for its success and for the religious life of Stanford with a great deal of feeling, because of the wide-world reach of the influences now going out from Stanford, and to go out more and more influentially as the University finishes its buildings and is able to devote its income more largely to graduate work. I wish earnest Christian people would look at the problem with sympathy and never suffer scurrilous attacks upon the earnest and serious effort made here to develop the religious life of the students of Stanford Univesity.

I am well aware, Mr. Editor, that the spirit which that editorial shows will now attack me and would instantly do so publicly were I as conspicuous as Rev. Heber Newton. It is delightful to be inconspicuous and escape such attacks. I wish simply to say that no right-minded man knowing Rev. Heber Newton could possibly utter such sentiments. Let us attack things worthy of attack with strong language—"words as hard as cannon balls;" and no man with the strength of Dr. Newton will object to that.

Yours respectfully,

C. G. Baldwin.

A CALIFORNIA TREE OF KNOWLEDGE.

Rev. C. D. Crane.

This "Tree of Knowledge" is located in a small park in Los Angeles. It is so called because underneath its wide spreading branches, on pleasant afternoons, there congregates a curious, complex crowd of chattering California cranks, each one of whom is supposed to "know it all." This abundant knowledge is freely dispensed to those who will receive. Here may be found an adequate solution for all the problems of today, and a sovereign balm for the ills of humanity. I have quite often turned my steps toward this tree, and have stood among these men as long as I safely could without running the risk of being improperly classified.

I observe that these men have something to say and are very much in earnest in saying it. The babble of voices is often bewildering. No prodding is necessary. They fight for a chance to testify. We, as disciples of Christ, have a story that is worth telling. Are you hungry for an old-fashioned prayer-meeting? Visit a rescue mission and you will not be disappointed. The demoniac of old had something to say, and something positive. And he could say, "If you don't believe my story, look at me." Why is it that so many of the disciples of Christ tell nothing? Is it that they have nothing to tell? Is it better not to make up a little conventional story that seems to be about the right thing, and tell that as if it were our own. First of all, get an experience, and then tell it. "Out of the abundance of the heart the mouth speaketh; and, contrariwise, if the heart is empty, the lips are dumb." These men who gather underneath the "Tree of Knowledge" are only a few among many. I was never before in a place of the same size where there was so much street preaching. The method is all right. Jesus was a street preacher. Our devoted missionaries are doing their best work in this way. At our State and National C. E. Conventions the best meetings are often the open-air evangelistic meetings. There is no heresy like lethargy. The most dangerous of all "isms" is formalism. Rev. Dr. J. Balcolm Shaw, pastor of one of the largest and most aristocratic churches in New York, was burdened by the fact that he was not reaching the people on Sunday night. He took his stand upon the steps of his empty church building and exhorted the passersby. He declares that the effort was fruitful and blessed. Let us launch out. When a Christian spells gospel, he should emphasize the first two letters. Thy kingdom g-o. If the people will not come to meetings, we must carry the meeting to them. I saw a cartoon representing a minister preaching to a scattered handful in an immense auditorium, and through a window might be seen a procession of bicycles moving by.

It is of no use to drop a well-baited gospel hook into a pool that has no fish in it. We must go where the fish are.

THE SUMMER SESSION OF THE UNIVERSITY OF CALIFORNIA.

The six weeks' summer session of the University of California for this year, from June 25th to August 5th, has come to take on a national scope in teaching force and in student body. Last summer 830 students were enrolled, or more than in the summer session of any other American university.

From all the chief American universities scholars recognized as leaders in their specialties will come to California for the next summer session. Instruction will be offered in philosophy, education, history, political economy, Greek, Latin, English, German, French, Spanish, Italian, mathematics, physics, chemistry, botany, physiology, zoology, mineralogy, civil engineering, drawing, entomology, forestry, agriculture and physical culture.

Among the members of the faculty from other American universities will be Professor George H. Palmer of Harvard for ethics, Professor James R. Angell of Chicago for psychology, Professor Paul Monroe of Columbia for educational methods, Professor Albert Bushnell Hart of Harvard for history, Professor Charles E. Bennett of Cornell for Latin, Professor George R. Carpenter of Columbia and Professor Robert Herrick of Chicago for English, Professor Charles Palache of Harvard for mineralogy, and Professor Benjamin P. Bourland of Western Reserve University for French. Among he men from the permanent faculty will be Professors H. Morse Stephens, Adolph C. Miller, H. K. Schilling, Irving Stringham, and E. J. Wickson.

Many of the courses will be specially planned to fit the needs of teachers who wish to learn modern pedagogical methods, and to bring themselves abreast of the times in point of view and in judgment of material. All the resources of the library, laboratories, museums and gymnasiums will be at the disposal of the summer students.

Among the notable features of the Summer Session will be the lectures on forestry by Mr. Gifford Pinchot, Forester of the United States Department of Agriculture, and practical talks on school affairs by six California school administrators—State Superintendent Thomas J. Kirk, Superintendents James A. Foshay, S. P. Greeley, John W. Linscott, and John W. McClymonds, and President Samuel T. Black of the San Diego State Normal School.

Berkeley has a delightful summer climate, cool and stimulating. The University is picturesquely situated on the slopes of the Berkeley hills, overlooking the Golden Gate. Berkeley is a town of 16,000 people, twenty minutes by electric car from Oakland, and near to the manifold opportunities of San Francisco, which can be reached in fifty-five minutes for a ten-cent fare. Special lectures and art exhibits, trips to points of interest, and provision for athletic and other recreations, all help to make the Summer Session a profitable and enjoyable way of spending a summer vacation. There are ample accommodations in Berkeley, with private families, at an expense from $25 to $35 per month. The tuition fee of $12 entitles the student to all the privileges of the Summer Session. Special railroad rates are offered by the Southern Pacific and the Santa Fe. The Recorder of the Faculties will supply any detailed information requested.

THE OTHER VIEW.

By San Franciscan.

In the late meeting of the San Francisco Association of Congregational Churches a paper was read entitled, "The Crisis in Congregationalism," in which the following language was used: "Congregationalism is weaker in this city today than it was twenty years ago. San Francisco has at present four strong Congregational Churches. Outside of these there is a fringe of perhaps a dozen smaller churches. These are generally burdened with debt and struggling with difficulties. Some of them talk of quitting, and they ought to

quit. They are so busy trying to save themselves that they cannot save souls."

No doubt without intending it this language compels the inference that the smaller churches of the city as compared with the larger are seriously failing to fulfill their chief function, which is to save men from sin, or to "save souls," for a church which has ceased to do this has little excuse for its continuance, while a church which succeeds in this, whatever its shortcomings, can not well be spared. Two factors, or perhaps three, determine what we might justly expect a church to accomplish in this direction—the number of its membership, the number of people brought under the influence of its religious ministrations, and the financial resources which it is able to command. The last two of these are somewhat indefinite, but are well known to be greatly in favor of the larger churches, and in fair proportion to the first, which is a matter of statistics. Taking the first, then, as a basis of comparison, we find that the four larger churches at the beginning of last year reported a total membership of 1759 and the eight smaller ones of 419. Figures cannot be relied upon to show accurately the number of persons really brought into the Christian life in a given time, but the number of those received into church membership may be safely taken to show the proportion of this kind of work done by the various churches. The accessions for the year just closed show a total for the four larger churches of 144 or a gain of a little more than 8 per cent, while the eight smaller ones report 75 or a gain of almost 18 per cent. In this estimate no account is taken of the other two factors so greatly to the advantage of the large churches, and which should have correspondingly increased their growth. If the smaller churches with their heavy debts and small audiences and sore struggle can make such a showing what should we expect of the large churches with their crowded audiences, their splendid pulpit ability, their superior organization and large financial resources, with all that these things mean? The large churches are doing splendid work in other directions, and cannot be spared, but the smaller have not after all fallen so far behind as to justify the suggestion of their suspension. Perhaps on the other hand it might seem fair to suggest that at least some of the larger churches parcel themselves out among the smaller, that better results might be obtained.

The Sunday-School.

BY REV. W. H. SQUDDER.

Lesson 2. **April 12, 1903.**

The Resurrection. I. Cor. 15: 20, 21, 50-58.

"But now hath Christ been raised from the dead." That is the measure of difference between Easter 1903, A. D., and Easter 1903, B. C. At this last date the world was a dead pulseless world; today it is instinct with hope—a hope based on life, a life which proved itself eternal by the resurrection. Let us go to the supposition of v. 14, and sum up the result were it true. "If Christ be not risen" what then? The Deity of the Lord Jesus is at once a figment, and all that goes with the divine personality vanishes, for Christ's personality does not hinge upon a scheme but upon His Person. "If Christ is not risen" there is no atoning or reconciling Savior, no forgiveness of sins, no "Son of God." "If Christ is not risen," His words carry only the weight of an ordinary mortal, and no value is to be placed upon the promises of the future, as John 14: 1 Then, too, the miracles become no signs of a divine messenger, the angels' song over Bethlehem's manger was a false testimony, and the human life of Jesus was a dream of an enthusiast. So we must go on to realize the worthlessness of the apostolic preaching and teaching, and all the prophecies and foreshadowings of the Old Testament cast themselves into space and fade out into nothingness, as the ray of a flashlight that turns skyward and meets no resistance as it shoots through the atmosphere towards illimitable fields beyond, there to lose itself. Still farther, death is the conqueror of the world, and the grave has the victory. Men have exhausted the springs of thought trying to prove the immortality of the soul, with very little results, and if it could be proved positively, there is nothing to warrant that we would be the better of it, "if Christ be not risen." If this world can crush the life out of Jesus, it can out of any of us, and if eternal silence is locked in that tomb in the Garden the seal is on every tomb and hope is swallowed up in its dark recesses. The transcendent thought of a resurrection to life, and sinlessness, and fellowship with God is withdrawn from our minds, and the weary, sin-stricken heart-suffering sons of men are left to drag life out to its undesirable end, dreading even to fall asleep lest in that sleep some day dreams and conscience gleams, should prove full-fleshed verities. To us, as to the Jew, before Jesus brought "life and immortality to light," death would be the greatest of misfortunes, "A departure to Sheol, a gloomy realm of shadows and forgetfulness, the forfeiture of life, the loss of life's fulness and richness, and an abandonment to a vague and purposeless existence, a state of deprivation and incompleteness." It is well, therefore to review those proofs given in this chapter as to the fact of our Lord's resurrection, and, in addition, to advance those of modern scholarship, which has established, if anything was ever established, the testimony to this event on which the religious hope of the world depends. Let the affirmation ring from silver chimes, let it burst from the melodious choirs, let the thousand pulpits sound it forth, let the millions of earth respond without doubt or shade in their tone, "Now has Christ been raised from the dead." Hallelujah.

2. The agency of the resurrection. (v. 21.)

We must clearly hold to the sentiment of the apostle in these words. Death in its physical aspect is the natural order of earth, and man shares in the decay of the body, it has passed upon all men. But, to man, physical death is the least to be considered, great as its influence and sorrowful as its coming is. As a spiritual being, part of a spiritual order, death plays a most significant part. The departure of the spirit from its earthly abode is the most momentous of events, since it introduces the soul into the immediate conscious presence of its God. It is the soul's relation to this God and the great spiritual order that Paul is emphasizing. Spiritual death is the most calamitous of events to the soul, we do not understand it, but glimpses of its import are given by Christ. This state was brought about by man, in disobedience, and violation of those laws of the spiritual order, which, broken, produce as sure results as the laws of our physical constitution when they are broken. It is a little remarkable that while the latter fact is taught as part of our educational system, and continually emphasized in all lines of our material order, it should be so neglected as a part of religious education and is not held before us as a fact of greatest moment, and

from which there is no escape. "The wages of sin is death." "Sin when it is full grown bringeth forth death." The result is brought about through man. Very rightfully then should the recovery from such a state be through the same agency, if that is possible, and it is made so by the work of Jesus. His perfect conformity to the law of the spiritual order shows us the working of life instead of death. His power over physical death in the glorious resurrection of His body, gives proof of His ability to snatch us from the inroads of this awful condition, since it manifests Him "To be the Son of God with power." Through this Man comes the possibility which He uttered as a grand fact, "He that believeth on me, though he were dead, yet shall he live, and whosoever liveth and believeth on me, shall never die." Hope eternal breathes through these Easter sayings, verily the sun rose on the world when Christ came forth from the sealed tomb.

3. Man's true nature and destiny.

Marvelously does the apostle advance after making sure the foundation. His argument in the verses omitted from the lesson text, should not be overlooked in our teaching. The true destiny of man is the kingdom of God, which is neither "meat nor drink,"nothing material or physical, "Flesh and blood" cannot inherit it, for it is "Righteousness, and peace, and joy in the Holy Spirit." But to inherit it there must be a suitable condition, and that is brought about by the divine power. "There is a natural body" to inherit the physical order, and "There is a spiritual body" to inherit the spiritual order. The apostle stops with the mere mention of the fact, and it may be well for us not to pry open a door which leads largely to speculation. The only light given to us on this enticing subject is shed from the resurrection body of our Lord, and the one great fact connected with that is the power which it possessed of overcoming the ordinary material conditions of life. It was a spiritual body (with both words fully empha sized). It shows two things if no more (a) that the power of the Spirit is supreme if once it is in suitable conditions. I think this fact has not been dwelt upon sufficiently. It has much to do with the make-up and final outcome of the physical universe with God as its creator, as well as the final condition of those who dwell in material bodies. We shall not be weaklings when "clothed upon with our house, which is from heaven." (b) That the spiritual kingdom is the supreme end toward which all things are tending, and is to prevail over all parts of the divine economy. Paul's idea of the resurrection fits in this fact (v. 51-53). Coupling these words with Romans 8:23, it is easy to see that Paul's thought was, not a deliverance from the body, but a redemption of the body, which would be the last step in the process of salvation that included every part of man, spirit, soul, body. What needs to be borne continually in mind is that the resurrection of the body and a resurrection of our identical body may not be pressed. The anology in verses 35-44 is strongest at this very point. While the body of the grain has a connection with the seed out of which it springs, it is something different and new, "Each seed (has) a body of its own." We are undergoing a process which will result in our being "meet" for the kingdom, and while "It is not yet made manifest what we shall be, we know if He shall be manifested, we shall be like Him, for we shall see Him as He is." (I. John 3:2).

4. The song of victory (verses 54-57).

In Revelation 20:10-15, there is a graphic description of the battle and the outcome, Satan, the adversary, is overcome, death and hades are cast into the lake of fire. The expression "Death is swallowed up in victory" is forceful. What has not death swallowed up? How many ages could testify to the hopes, the joys, the plans, the loves, that this monster has devoured. But here itself comes under the power of a conqueror, and is "swallowed up." Conceive, if possible, how much more awful the consequences of death in the spiritual realm. It swallows up the soul with all that it is and stands for. More, it robs God of His right to the greatest of His creations, and deprives Him of the one thing on this globe that He could enjoy and bless with His fellowship. It is in view of such a catastrophe that we truly see the work of Jesus. To change the conditions so that life is begotten when death ruled, to enter into a state through which death would be overcome by His resurrection, to win the soul back to God, and make it His forever, that is the victory which calls for the acclamations of saints and angels and saved sinners. Death has no more claim to the soul that trusts itself to the Redeemer. The work of life has already begun, we share in it, are blessed by it. Let us mingle in the victorious shout of triumph, "Christ is risen."

Christian Endeavor Service.

REV. HERBERT N. BEVIER

Christ's Teaching About the Resurrection. John ii: 21-27, 40-44. (Easter Meeting.)

April 12, 1903.

Wordsworth tells us in the "Excursion" that we live by "admiration, hope and love." If Christmas be the festival of wonder, Good Friday, the anniversary of love, then Easter is surely the time of hope, for by it and the resurrection message it enshrines, we are anchored to the glorious hope of life beyond the grave. It is a pity that the makers of our excellent Revised Version found it necessary in the interests of truth to substitute Passover for Easter in Acts xii: 4, as that is the only time the word is mentioned in the Authorized Version, yet we ought to welcome truth no matter how it jars against our sentiments or prejudices. and it is evident that the revisers in this case were right. Easter loses none of its Christian value or force because it is a survival, or better an assimulation of an ancient Teutonic festival and its appropriation to Christian uses. We acknowledge no "goddess of light and spring," but our God has set the resurrection message in the heart of each life germ that slumbers in a seed or bulb and which wakes to newness of life with the rising of each new Easter sun. Christianity takes the truth of the old-time Easter and sets it in a purer gold.

* * *

What does Christ teach about the Resurrection? In the passage selected for us He teaches plainly that all resurrections depend upon spiritual processes. The life beyond hinges upon the new life here. He even caused that stupendous miracle of the raising of Lazarus, recorded in John, to wait upon His annunciation of the truth. Perhaps the Master lingered four days before the miracle that an impression of the deeper importance of its spiritual meaning might have time to dawn in both the sisters' and the disciples' souls. This we know, He immediately directed Martha's thought to it on her first meeting with Him after her sorrow. He did not fail, indeed, to comfort her, "Thy

brother shall rise again," but almost immediately, He said, as though He would lift her to the larger truth of His real mission to the world and the truest comfort for all souls, "I am the resurrection and the Life, he that liveth and believeth on me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." The importance of faith in the process seen in His closing question, "Believest thou this?"

* * *

This then is the first truth taught by Christ and it differentiates His teaching from that of others. The Jews had a vague, if they had at all a certain expectation of another life. There are passages in the Psalms and Daniel that seem to indicate that they did. The Daily Readings of our lesson, Psalms 49: 13-15: "But God will redeem my soul from the power of the grave; for he shall receive me." And Daniel 12: 1-3, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt," are examples. There are noble arguments in Plato as those in the Phaedo and the Pheadrus and the closing book of the Republic. Wordsworth's "Intimations of Immortality from the Recollections of Childhood," is a poetical putting of the platonic theory of reminiscences, nor does it seem mere fancy that

" * * * in seasons of clear weather
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither;
Can in a moment travel thither,—
And see the children sport upon the shore
And hear the mighty waters rolling evermore."

How true the words of Tennyson:

"My own dim life should teach me this
That life shall live forever more,
Else earth is darkness at the core,
And dust and ashes all that is,
This orb of green, this round of flame,
Fantastic beauty such as lurks
In some wild poet when he works,
Without a conscience or an aim."

And John Fiske, the scientist historian, in his "Life Everlasting," tells us there are no scientific presumptions against the hope that it becomes us to recur to all the foregleams in nature and history with trust.

* * *

Our Lord does not argue. He declares the truth and witnesses to it and in the passages of the topic clinches it with a direct affirmation, "Thy brother shall rise again," and then afterwards teaches, what to Him seems more important, the spiritual resurrection that conditions it, "Whosoever liveth and believeth in me * * shall never die." St. Paul agrees with his Master and proclaims the same truth, "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The value of this truth of Christ is very great in its eternal interest. It shows us that the resurrection life begins here, that while immortality is a gift that it is also an achievement, that it has an ethical as well as a spiritual meaning and that the abundant larger life that Christ came to declare and witness to the world was in itself a resurrection and had eternal and immortal values. "And this is the record that God hath given to us eternal life and this life is in His Son."

* * *

Thus Christ has placed the glorious hope on sure and spiritual foundations. We shall rise from the grave because Christ has triumphed over it and we are united to Him in a living faith. The Lord is risen, we, too, shall rise. Christ triumphed over death. We, too, shall triumph. The Lord ascended with a spiritual body. We, too, shall ascend. Easter thus waits upon Christmas. Our "Resurgams" upon our "Glorias" and Christ is not only the teacher, but the witness and pledge of it all.

Church News.

Northern California.

Berkeley, First.—The pulpit is supplied by Prof. Nash of Pacific Seminary.

Oakland, Fourth.—The pulpit was supplied Sunday evening by Prof. W. W. Lovejoy.

San Francisco, Richmond.—There were two accessions to the membership last Sunday.

Oakland, Second.—The Rev. John Simpson of Vancouver, British Columbia, has been called to the pastorate.

Oakland, Oak Chapel.—A small addition to the building will be made so as to accommodate the increasing Sunday-school.

Oakland, Pilgrim.—The ceiling and walls are being tinted this week and next week a new carpet will be laid. The offerings for home missions were a little over $150 this year.

Adin.—The youngest child of the pastor, the Rev. Harry Perks, aged seven weeks, died on the 20th of March. There is an increased interest in the church work here, larger attendance at both the preaching service and Sunday-school.

Lincoln.—Rev. F. F. Pearse of San Lorenzo has accepted the call from this church and will begin work next Sunday. Some business interests have taken the Rev. W. M. Burkett to Independence, Mo., for a while. But he expects to return after a few months to California and take a pastorate again.

Southern California.

Avalon.—The boys of Avalon Castle, K. O. K. A., took Rev. C. W. Williams (Merlin of the Castle) by surprise at a recent conclave, by presenting him with a handsome gold watch guard, with Maltese cross, the badge of the order, pendant.

Ontario.—We are rejoicing over a new parsonage now occupied by the popular pastor, Rev. Ralph B. Larkin. The cost was $2,300, of which the C. C. B. S. furnished $500. This church has raised for all purposes during the last year more than five thousand dollars, an average of $37 per member; more than one-third was for benevolences.

Washington.

Roy.—This church was made to greatly rejoice on the 22d of March. At the close of the morning service twenty-three persons were received into the church, eleven of whom were heads of families. Those received represent the best elements of the community. All except three were received on confession. Thirteen were baptized. Others have signified their intention of uniting with the church in the near future. No special services were held at the church. The only work done, in so far as human agencies go, was that of faithful, persistent house-to-house visitation, with hand-to-hand endeavor, and heart-to-heart talks. Dur-

ing a period of ten days or two weeks before the time of receiving members the pastor made some forty or fifty brief but pointed visits. A great awakening seems apparent and the church is greatly encouraged, the outlook being more hopeful than at any time in the history of the church. C. W. Wells.

WORK IN THE COEUR 'dALENES.

Special services from February 8th to the 20th were conducted in Wardner by the Rev. O. F. Thayer, in the Congregational church, the Methodist pastor co-operating. The church was blessed and some conversions are reported. Pastor Thayer is assisted in pastoral work by Miss E. Veerah Kable of Chicago, Ill. An evening service has been added to the work in Kellogg. Tuesday, March 3rd, witnessed the closing of eight days' services of highly successful meetings at our church in Mullan. Rev. E. Owens, the pastor, planned rich and varied services. Each evening the hour opened with beautiful views on the life of the Savior or Old Testament scenes, projected by a stereopticon operated by Pastor Thayer. These excellent pictures drew not only the children, but the parents and miners. Then followed a gospel sermon by the pastors, Owens, Thayer, Orr, and Rev. H. M. Mobbs, the pastor of the Methodist church in Wallace. Pastors Thayer and Owens exchanged on Sunday. The services were well attended and about 40 persons decided for Christ. Some of these will unite with the church at the next communion.

Wallace is making big strides towards a new house of worship. The pastor is raising $2,500 to meet the offer of the Congregational Building Society of $3,500, of which $1,000 is a grant and the balance is a loan for ten years. Many people are interested in the new project and the money is being raised.

A VERY ENJOYABLE MONDAY MEETING.

The meeting of the Congregational ministers of San Francisco and vicinity in the parlors of the First church of Oakland last Monday was a very pleasant affair. The invitation from Mr. and Mrs. Brown was to the ministers and their wives, and notwithstanding the unpleasant weather between sixty and seventy were in attendance at the meeting. The address was by Chaplain Drahms of San Quentin, Dr. Willey, who had been announced as speaker not being able to attend. Mr. Drahms spoke concerning the California prison system, which he denominated one of the worst, our State being in reality far behind all other leading States in this particular. The prisoners are huddled together indiscriminately and almost invariably the young men come out much worse than they were when they entered. The system was declared to be vile and vicious and a disgrace to the State. As a source of impurity and degeneration it was said to be worse than the saloon. The indeterminate sentence was advocated and it was shown that from an economic standpoint alone it would pay the State of California to see to it that there be enacted such laws as would bring about a complete change in the present system.

After the address all in attendance partook of an inviting lunch, prepared at the direction of Mr. and Mrs. Brown, and served by young lady members of the church.

Next came the organ recital of Prof. King in the auditorium of the church, which showed that the pastor of the church has good reason for rejoicing so greatly over the consummation of the new organ plans. The instrument is a splendid one and under the touch of Mr. King is supplementing in drawing power the able and interesting and uplifting sermons heard every week from the pulpit.

Not every church has the attraction of a fine pipe organ such as this; but the pleasant and profitable time all in all in the Ministers Meeting of Monday should suggest to the fellowship hereabout the wisdom of arranging now and then for a meeting of this kind.

Next Monday the meeting will be at the Congregational headquarters, as usual, when it is expected that Rev. Dr. Willey will speak.

Notes and Personals.

Rev. H. H .Wikoff is in Southern California in the interests of the Church Building Society.

Southern California papers state that the First church of Pasadena is considering a change of location. One more central is desired.

The offerings for home missions from the churches of Central and Northern California should be sent at once to Superintendent Harrison.

The annual meeting of the Santa Clara Association will be held at Campbell on April 7th and 8th. The program shows that it is not a ministers' meeting but a Congregational meeting, sure enough. Laymen or women have fifteen written parts in the day and a half and two evenings and on subjects chosen by themselves and grouped together by the committee. The papers by all are brief. No one will speak over ten minutes in the day sessions and there is still ample time for prayer and for discussion as the occasion may suggest. This district takes in Santa Clara, San Mateo, Santa Cruz, San Benito and Monterey counties, and every church is on the program from one to three times. There are only twelve active churches in the Association.

Woman's Board of Missions for the Pacific

EMIL LINDFIELD: MISSIONARY MARTYR.

Early in the year 1899 a young man, Mr. Emil Lindfield, went out from D. L. Moody's Institute, Chicago, to South Africa, as a missionary. He landed in Durban, April 20, 1899, and was soon designated for Tongoland. Here he spent two years acquiring the language and itinerating with much encouragement. He was full of hope for the country, feeling that God had opened a door of entrance.

In March, 1902, he set out for Rurban, where he was to meet his fiancee, Miss Thorensen, who was coming from Norway to meet him and be married, and join him in his work.

The friends at Mount Taber were anticipating his coming, and a post boy was sent to Ntondweni to meet him and return with him. The evening of their expected arrival came and went, but they did not come. The friends felt that some delay had occurred, and that they would surely arrive the following day. About noon the post boy came alone, and said Mr. Lindfield was lying near the Lake, and that he had been struck by something on his leg, and was unable to walk. That was all he could tell of his condition, but when he said he had been there since the previous night the friends knew somthing serious must have occurred. A missionary and the boy started immediately for the

lake, not knowing what had happened, and almost dreading to find out. They reached him in a comparatively short time, considering the distance. The boy walked ahead, and when he saw Mr. Lindfield he motioned the missionary to stand back until he had covered him with a blanket they had brought.

He was alive, and looking at his friend said, "rocodile." That awful word and all it included made one's heart stand still. When asked if he was much hurt he said, "Both my hands are gone, and there is a fearful gash in my side." A messenger was despatched on the run to the station to bring medicines to alleviate the pain before attempting to carry him in, but he died before it arrived. He gave his friend a long look and said, "I must die, you know." His face had such a peaceful light on it in spite of the pain, that it seemed as if the beauties of heaven were already beginning to be revealed to him. He seemed to think of everybody but himself, even telling them to give the boys who were with him their wages. At last he said, "It is all right. It is good for me to go to the Lord." And shortly after this he fell asleep, conscious to the last. It seems in attempting to push on to his destination the evening before, he decided to ford the lake, which he had often done safely before, and while doing so was attacked by the crocodile. He managed to get away from the monster, and somehow reached a safe spot on the dry land, where he lay all night, no one coming near until the next morning at 11 o'clock. And so went out from the earth life one consecrated soul, with his life work apparently before him; and she who was to join him in it was left a widow instead of a bride. One more name is added to the roll of missionary martyrs, one more harp is attuned in heaven.

* * *

Mr. Lindfield was a personal friend of Mr. and Mrs. Dorward of our mission, and it is to them we are indebted for the incidents above related.

SOUTHERN BRANCH ANNUAL MEETING.

The Thirteenth Annual Meeting of the Southern Branch, W. B. M .P., will be held this week on Friday, April 3d, in Ontario, preceded by the annual meeting of the W. H. M. U. Thursday evening both organizations unite in listening to President Gates of Pomona College on the topic "Sources of Supply for the Missionary Field—Home and Foreign."

On Friday the session opens with the devotional topic, "The Secret of the Gospel's Power." The statements by various officers of conditions in their departments will be listened to sympathetically. The General Conference gives time for inquiries on different phases of the work. A prayer service follows the election of officers.

After lunch Miss Cunningham of Los Angeles will give vivid word pictures of "Via Christi," and something of the results of the year's study in the book. The Young People's Work and the Children's Departments will claim due attention.

An attractive amount of literature has been planned for by the Literature Superintendent and the Foreign Secretary will have a collection of missionary pictures on exhibition.

The Treasurer is already speaking very hopefully of her part of this work, and the chairman of the Entertainment Committee, Mrs. A. E. Larkin, Ontario, reports a goodly number of names of delegates already received. A helpful meeting is expected.

OREGON LETTER.

By George H. Himes.

For some time past Rev. David Leppert has been serving the church at Huntington very acceptably. He served this church for a time several years ago, and upon his resignation returned East to a former field, whence he came back to Oregon a few months ago, having been called to fill his former pastorate. A few weeks ago he held special meetings at Malheur, which resulted in seven confessions and the organization of a church of twelve members. Rev. Howard N. Smith, Superintendent of the C. S. S. and P. S., recently went to Ironsides, fifteen miles from Malheur, and organized a Sunday-school; also reorganized the Sunday-school at Ontario with sixty pupils. The church at the latter place is now served by Rev. W. L. Strange, who is doing effective work. A pastor has been called from Denver, by the church at Malhuer, and that work will be yoked with that at Ironsides. He expects to begin April 1st. The latter is a point of prospective importance because of its possibly being a mining center of large proportions. A ten-stamp mill is now being placed in position to reduce porphyry rock containing gold in paying quantities, and the quantity of this rock is almost limitless. Rev. A. R. Johnson, Sunday-school missionary for Northern Idaho, will assist in this field during the months of April, July and November, and Mark Munson, Superintendent Smith's efficient helper in Southern Oregon, will be in the field parts of the intermediate months.

At Sherwood, in the Willamette Valley, Rev. J. C. Cowman, pastor, the Sunday-school has been reorganized and is now in good working condition. Mr. Cowman has the Tualatin church under his care also. New families are constantly entering these fields, and in many cases they are effective helpers in various phases of Christian effort.

For a good while past the church at Sheridan has been hibernating, as it were; but Rev. W. L. Kaufman will take hold of the field soon and see what can be done.

In many places there is plenty of work to do; but where are the workers?

May 6th has been fixed as the date upon which Rev. Elwin Lincoln House, D.D., will be installed as pastor of the First Congregational church of this city. Rev. Amory H. Bradford, D.D., of Montclair, N. J., Moderator of the Eleventh National Council of Congregational Churches of the United States at Portland, Maine, in October, 1901, will give the charge to the people; Rev. S. H. Virgin, D.D., of New York, the charge to the pastor; and it is expected that Rev. R. R. Meredith, D.D., late pastor of the Tompkins Avenue church, Brooklyn, N. Y., the largest Congregational church in the United States, will preach the installation sermon. The right hand of fellowship will be given by Rev. W. C. Kautner, D.D., Salem. This will be a most noteworthy event in the history of not only the First church, but of the Congregational polity in Oregon, as it will be the second installation service in the history of the denomination in the State.

Portland, March 29, 1903.

History is His story, and no man can read that story and remain a pessimist. Christendom is on a higher plane than Pagandom, and Christ's kingdom still comes without observation, but also without permanent obstruction.

"THE SABBATH TRANSFERRED."

By Rev. Johns D. Parker, Ph.D., with an introduction by Rev. F. N. Peloubet, D.D. Second edition, revised and enlarged. Johns D. Parker & Co., East Orange, N. J. 5x7½ in.; 242 pages, $1.50.

This book may be considered a valuable contribution to our Sabbath day literature, and it has been received with great favor by Greek and Hebrew scholars, some testimonials from eminent linguists being contained in the volume. The author who has the aptitude and acquirements for doing original work on theological questions, has put a dozen years of earnest study, under the most favorable circumstances, into this book, and eminent divines admit that he has finally settled the difficult Sabbath question. When the first edition was published, Sabbatarians naturally attacked it violently, but the author did not complain, or reply to their attacks. He set himself diligently at work to solve the underlying philological question, that had puzzled linguists for hundreds of years. His environment was the best among the linguists of New York City who speak every language under heaven, and in the libraries of the great metropolis he had every facility for investigating this difficult subject, and he says he loves to study such subjects as well as he relishes ice-cream. He studies them by day and dreams of them by night. After a long critical study at last he discovered a mistranslation in the Septuagint, made 2,000 years ago, which comes over as an analogy into the New Testament, to rob the Lord of the Sabbath of one of his most precious jewels—the Lord's Day. On this false translation Sabbatarians found their hopes. The author devotes the sixth chapter of the second edition to a full treatment of this question, where everything is made plain. Many linguists admit that the Sabbath question is now finally settled, and the Lord's Day is, under the Christian dispensation, the Sabbath of the fourth commandment. A president of one of the leading colleges of New England, writes the author: "You seem to have made a discovery. If your argument stands the test, there will no longer be a word said for Sabbatarians." Any one who reads the book can judge for himself, if the argument is valid.

THE CZAR'S DECREE.

Nearly fifty years ago Alexander II liberated the serfs of his vast empire—fourteen millions in all. It was a just decree that broke the fetters from these hapless millions of Russia's enslaved peasantry; for they were at one time absolutely free and enjoyed complete self-government. They formed separate communities, each independent of the rest and based upon essentially democratic principles. The men had the right of suffrage and public questions were settled in a conclave of the community's voters. Unwittingly the communities surrendered their rights and the bands of serfdom were fastened on the freeborn peasantry. Alexander II restored to the peasants their ancestral rights. It was the act of an enlightened monarch and deserved the praise of mankind.

On March 12th the present Czar of Russia, in memory of the anniversary of the birth of his father, Alexander III, issued a decree that is second in importance only to the great act of serf-emancipation. By this decree religious liberty is guaranteed to Russian subjects without exception. It is the beginning of reforms of a most sweeping character. It has brought joy to thousands of oppressed and persecuted people who, for many weary years have cried, "O Lord, how long?" We are not going to discount the intentions of Czar Nicholas. It may be that the decree does not go as far as it ought to go, but it is an omen of happier and more prosperous times in the mighty empire of the Czar, and makes the millennium seem just a little bit nearer than before.

The April chapters of Ray Stannard Baker's "The Great Northwest" series in The Century introduce the reader to "Butte City, Greatest of Copper Camps," a city which, Mr. Baker explains, the traveler will find "the most Western of American cities." The story of the city's birth and growth, its illimitable resources, its curious and startling contrasts of life, its unexpected luxury and magnificence, is a fascinating one. Most readers will be surprised at the figures of Butte's wealth: Seventy-five millions revenue from its mines, a quarter of the world's entire copper output, thirteen millions in silver annually, leading the United States, and a million dollars in gold annually. No wonder that, with such wealth pouring out from its soil, Butte City pays its miners three dollars and a half a day, gives its carpenters five dollars and its bricklayers six dollars daily wage, pays fifteen cents for the cheapest cigar or dullest shine, knows no coin smaller than a nickel, and spends money like water. Ernest L. Blumenschein illustrates the text with full-page drawings of hauling ore to the smelter, miners in their working clothes, in the converter-room of a smelter, and in the "stope" of a copper-mine.

We met an evangelist of a rare kind the other day. He goes about the country in his own conveyance. He advertises for an unbroken horse or broncho to be brought, and agrees to tame him. A base drum is fastened to the horse's back and beaten while fire-crackers are exploded under him. By the time the stranger is through with his manipulations the horse is thoroughly subdued and the owner of the animal is invited to "take him by the heels" in proof thereof! By this time a congregation of admiring sports has gathered and the horse-tamer turns preacher and for the next half-hour gives them a gospel sermon.

Sir John Gorst told the British House of Commons the other day that the Salvation Army puzzled him. "They have some of the most worthless and idle people from the slums of London, working extremely hard and extremely well. How they do it is almost a puzzle; but that they do take these people called unemployable and employ them with very great success, is an undoubted fact." What is the army's secret of success? Perhaps the aphorism of Bushnell expresses it: "The soul of all improvement is the improvement of the soul.

There are some preachers whose souls have not left their doctrines lying upon the surface, but have taken them in, assimilated them, and made them germinate into trees of life, whose fruits feed their people.

"Take up your cross and follow me," is Jesus' word to an intending disciple. Only he who thinks of both will do either. The fellowship of the following is promised with the burden of the carrying.

When Bishop Eastburn saw the crowds that flocked to hear Phillips Brooks he concluded that the preacher must be unsound.

THE OLD RELIABLE

ROYAL

BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

Boys and Girls.

The Stork's Message.

Far away in Norway there is a quiet little village where the figure of a stork appears carved on the church and over many of the houses. All children in that village know the history of that stork, and how in return for kindness he saved the boy, Conrad, from hopeless misery.

Conrad and his mother once lived in this village. She was a widow, and this little lad was all she had to love in the world. God had implanted tenderness in the boy's heart for bird and beast, and he grew to love a stork which every summer built its nest on the house-top.

When Conrad was grown to be a young man he went as a sailor, and set out for a distant land.

At first all went well with the sailor, but one day when they were near to the coast o Africa, a number of pirates took the ship and put the crew in irons, and on reaching port, sold them as slaves.

Conrad, years after was toiling by himself one day in some lonely place, when a stork came flying close and wheeled about him. In a moment he thought of the days of his boyhood, or his home, his mother, and their yearly visitor.

He whistled as he used to do to call the bird long ago, and to his joy the stork came to him as if to be fed.

At that moment Conrad's heart was full of tears and thanksgiving. It was as though a dear old friend had found him.

But Conrad's heart grew sad again as the time came for the bird to fly away to the north. Was it going to his mother's cottage? Was there any one to welcome it now and to feed it?

Suddenly a thought came to him. He might find help in the stork, and yet get away from his slavery. He managed to write a line or two on a scrap of paper, telling where he was and that he was a slave. This he tied firmly round the bird's leg, and committed his message to God's care.

Spring came again to the cold north lands and with spring came the stork to seek its old nest. The widow's eyes grew bright at sight of the bird, which reminded her of her lost boy, and she welcomed and fed it tenderly. As it took the food from her hand, she caught sight of the paper tied to its leg, and with some curiosity removed it. What was her joy to find it a message from her son.

She could scarcely believe her eyes as she read it. She ran hastily to the minister of the little parish to show the precious letter. The news spread through the village, and a cry went forth from every house: "We must send and redeem Conrad!"

They meant it, too. The next Sabbath morning they brought their money to the church, and each gave what he could for the widow's son. Then they chose one of their number to go to the king to lay the case before him, and get him to send a ship of war to the help of Conrad, such a one as no pirate dare touch.

It was done. To the simple faith of those times, it would have seemed disobeying the will of God had such a sign been neglected The war-ship made good speed, and she was given good success, for the stork had not flown, on the autumn day when the bells of the church rang out, and all the people rejoiced with great joy, for the widow's son was redeemed and was safely at home again in his mother's cottage.

Such is the story of the stork told in the quiet Norway village to this day.—Children's Friend.

Percy's First Letter.

Percy's mamma was very sick, and it was hard work for a little boy only four years old to play alone all the time.

One day papa gave Percy some paper and a pencil and told him to write a long letter to grandpa and grandma, who lived ever and ever so far away. Percy made marks all over the paper, and thought it looked almost as well as the letters his papa wrote. He found a clean envelope on the table, and put in his letter.

Then he went to the nurse and asked her to "say Grandpa and Grandma" on his letter for him. Then he said they lived in Southport, so she wrote that and the state, also.

But Percy thought that he would send his letter, after writing it, and looked round until he found a stamp. Then he went out and mailed his letter. He had often been to the letter-box with papa so he knew what to do.

Southport is not a very large place and the mail-carriers are acquainted with all the people to whom they deliver letters. One postman said he carried letters with that same postmark to old Mr. and Mrs. Smith, and he knew they had a son living there, so he would try them.

You can imagine how surprised Mr. Smith was when the letter was handed to him, addressed to "Grandpa and Grandma," as if they were the only grandpa and grandma in town. But on seeing the postmark they thought it must be theirs, and opened it, and their son's business card being on the paper, which was the only part any one could read, proved that they were the right grandpa and grandma if not the only ones. Percy can write to them now, but they will never forget his first letter.—Youth's Companion.

No Food On Either Side.

Somewhere in Dixie land, a member of the "po'h white trash" endeavored to cross a stream by means of a ferry owned by a black man. Booker T. Washington gives the conversation in "The Classmate":

"Uncle Mose," said the white man, "I want to cross, but I hain't got no money."

Uncle Mose scratched his head.

"Doan' you got no money 'tall?" he queried.

"No," said the wayfaring stranger, "I haven't a cent."

"But it done cost you but three cents," insisted Uncle Mose, "ter cross de ferry."

"I know," said the white man, "but I haven't got the three cents."

Uncle Mose was in a quandary. "Boss," he said, "I done tole you what. Er man what's got no three cents am jes' ez well off on dis side ob de river as on de odder."

What to Teach Your Daughter.

Teach her that 100 cents make $1.00.

Teach her how to wear a simple muslin dress and to wear it like a queen.

Teach her how to sew on buttons, darn stockings and mend gloves.

Teach her to dress for health and comfort, as well as for appearance.

Teach her to arrange the parlor and the library.

Teach her to love and cultivate flowers.

Teach her to say No, and mean it; and to say Yes and stick to it.

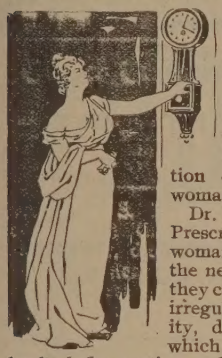
Teach her to have a place for everything and to put everything in its place.

Teach her that music is an elevating and delightful accomplishment, and should not be neglected if there is enough money to give her instruction in it.—Northwestern.

The greatest coward in the world is he who fears to be his truest and noblest self.

A Nervous Woman

Will often feel compelled to stop the clock whose ticking seems unbearable to her. In such a nervous condition the woman needs a building up of the entire system. It is useless to attempt the cure of the nerves while the cause of the nervousness remains uncured. A very common cause of nervousness in women is a diseased condition of the delicate womanly organism.



Dr. Pierce's Favorite Prescription cures womanly diseases and the nervousness which they cause. It changes irregularity to regularity, dries the drains which weaken women, heals inflammation and ulceration and cures female weakness. It is a perfect tonic and nervine, tranquilizing the nerves, promoting the appetite and inducing refreshing sleep.

"When I first wrote you I had been to three different doctors and two of them said I would never get better without going to the hospital for an operation," writes Mrs. Selma Erickson, of 496 Rice Street, St. Paul, Minn. "Was not able to do anything. If I would get up and walk to the kitchen and back I would have to lie in bed for a day or sometimes two days. Now I have used six bottles of Dr. Pierce's Favorite Prescription and six of the 'Golden Medical Discovery,' and the result is just wonderful. I was so nervous I had to have some one by my side all the time even in day time, and I could hardly eat anything. I took treatment from a doctor twice a week, and every time I would go there I felt so sick, but since I quit all the doctors and began taking your medicines I gained right along. I weighed 125 pounds, when I began taking your medicines (in August) and now I am up to my usual weight 165. I am as well and feel as good as ever."

FREE. Dr. Pierce's Common Sense Medical Adviser is sent *free* on receipt of stamps to pay expense of mailing *only*. Send 21 one-cent stamps for the book in paper covers, or 31 stamps for cloth-bound volume. Address Dr. R. V. Pierce, Buffalo, N. Y.

Do Not Be a Second-Class Man.

You can hardly imagine a boy saying, "I am going to be a second-class man. I don't want to be first class, and get the good jobs, the high pay. Second-class jobs are good enough for me." Such a boy would be regarded as lacking in good sense, if not in sanity. You can get to be a second-class man, however, by not trying to be a first-class one. Thousands do that all the time, so that second-class men are a drug on the market.

Second-class things are only wanted when first-class cannot be had. You wear first-class clothes if you can pay for them, eat first-class butter, first-class meat, and first-class bread; or if you do not, you wish you could. Second-class men are no more wanted than any other second-class commodity. They are taken and used when the better article is scarce, or is too high-priced for the occasion. For work that really amounts to anything, first-class men are wanted.

Many things make second-class men. A man menaced by dissipation, whose understanding is dull and slow, whose growth has been stunted, is a second-class man, if, indeed, he is not third-class. A man, who, through his amusements in his hours of leisure, exhausts his strength and vitality, vitiates his blood, wears his nerves till his limbs tremble like leaves in the wind, is only half a man, and could, in no sense, becalled first-class.—Success.

An Effective Sermon.

An old woman in Dr. Todd's famous New England church kept a small grocery store, and it was currently reported she was dishonest in her dealings with the few townspeople who bought of her. One Sunday Dr. Todd preached a powerful sermon from the text, "False weights are an abomination unto the Lord." The old woman was very much roused by this sermon. She was trying to tell an old acquaintance about it.

"A very wonderful discourse, Maggie. Ah, but he came down upon the sinners! It would ha' done your heart good to hear him."

"What was the sermon about? What was the text?"

"Ah, I cannot remember the text. But it was about weights and measures and groceries and balances."

"But what was the subject? What was the theme of his discourse?"

PRINTING
OFFICE
OF

The Publishing Co.

OF
THE PACIFIC
1037 MARKET ST

All Kinds of Job Work Done with Neatness and Dispatch.

Letterheads, Envelopes,
Statements, Circulars,
Cards, Church Bulletins.

Linotype Composition our Specialty

TELEPHONE HOWARD 2961.

The name of MACBETH is on good lamp chimneys from Constantinople to Valparaiso.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

"O! the theme. I don't know. But this I do know, Maggie; I went right home and burned my half-bushel!"—The Way, The Truth, The Life.

If you don't love to go to church, go until you learn to love it. If you dislike to give to the church, give until you enjoy it. If you are not interested in reading the Bible, make a study of it until it becomes pleasant. If you do not enjoy praying, talk with God confidingly until you love to commune with him.—Golden Rule.

Cable Address:
FOSTER CO., SAN FRANCISCO.

S. FOSTER & CO.

WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government.
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

Time for Prayer.

It is easy to become unconscious of the time spent in school, but it is not possible to be schooled without time, or to live without school. All life is discipline. And the discipline of prayer takes time. It will come faster and more richly to us as we give time consciously for it. Jesus gave time evenings (Mark vi: 45-47), mornings (Mark i: 35), and the whole nights (Luke vi: 12). Apart from his set times, there was no time not filled with the spirit and instant possibility of prayer. He never drifted into the mood nor went to a place where he could not congenially face the Father with open eyes and an open heart. Is this true with us?—Robert E. Speer.

Praying for the Minister.

A once popular minister gradually lost his influence and congregation. The blame was laid entirely upon him. Some of his church officials went to talk with him on the subject. He replied: "I am quite sensible of all you say, for I feel it to be true; and the reason of it is, I have lost my prayer-book." He explained: "Once my preaching was acceptable; many were edified by it; and numbers were added to the church, which was then in a prosperous state. But we were then a praying people. Many joined in prayer that my preaching might be blessed to the conversion of sinners, and to the edification of saints. This, by the blessing of God, made us prosper. Prayer was restrained, and the present condition of things followed. Let us return to the same means, and the same results may be expected." They followed the suggestion, and in a short time the minister was as popular as he had ever been, and the church was in a flourishing state.

Let ministers and churches who are getting discouraged and alienated try this divine panacea —"Praying always with all prayer and supplication in the spirit."

A millionaire once said to me: "I never got real happiness out of my money until I began to do good with it." Be useful if you want to be cheerful. Always be lighting somebody's torch and that will shed its brightness on your own pathway, too.—T. L. Cuyler.

CONCENTRATED HEALTH!
Australian Electric Remedy.
The Most Perfect Laxative, Tonic, Nervine, Appetizer and Blood Purifier. Stop taking liquid medicine of which but 10% is of any value, 85% being adulterations. Try this Purely Vegetable Remedy, 7 days trial FREE or full 50 days treatment only $1.00. We guarantee satisfaction or refund money. Sold direct or through agents. AGENTS WANTED. Exclusive Territory.
AUSTRALIAN REMEDY CO., 47 Hamilton Ave., CHICAGO.

ORANGE GROVES
IN REDLANDS
BUSINESS BLOCKS, HOUSES & LOTS
For Sale at Lowest Prices.
Redlands the city of orange groves and beautiful homes, fine schools and NO SALOONS
Fifteen years of intimate knowledge of Redlands property enables me to help investors select wisely a grove or a house or a good paying business property in Redlands and vicinity. For information address
JOHN P. FISK
First National Bank Building, Redlands, Cal

A Good Meal Without Meat.
VEGETARIAN CAFE.
755 Market St., San Francisco.
Dinners served to parties. Phone Main 5378

FRED WILSON,
MERCHANT TAILOR.
Fifteen per cent discount to Clergymen.
610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

OPEN ALL NIGHT. F. L. TURPEN, Proprietor. Telephone MAIN 183
ROYAL HOUSE
126 Ellis St.,
Near Y. M. C. A., San Francisco, Cal.
Between Powell and Mason Streets.
Rooms to Let
BY THE
DAY, WEEK, or MONTH.
ELEVATOR AND OFFICE ON GROUND FLOOR.
New fire-proof brick building, metallic fire-escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.
Ladies' Parlor.
All Market Street Cars run within one block of the House. Ellis Street Cars pass the door

Sunset Route
San Francisco
New Orleans
TWO TRAINS DAILY
FROM
Ocean to Gulf
Heavy Rails
—AND—
Oiled and Dustless Track
CONTINUOUS
Change of Scene.
Missions, Mirages, Mexican Aztec Ruins, Frontier Forts, Cotton Fields, Rice Fields, Salt Fields, Sugar Plantations. Descriptive Literature of any agent
SOUTHERN PACIFIC

50-lb. box PRUNES
FOR $1.00
The Newest, Choicest, Brightest Santa Clara Premium Prunes. Other California Fruits and Products
highest quality—lowest prices
Besides
We carry everything that is good to eat, use or wear.
Grocery List free. Send for it. 3c brings complete Catalogues.
Address Dept. A.
SMITHS' CASH STORE Inc.
SAN FRANCISCO, CAL.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.
TELEPHONE, 5125.
S. F. BUFFORD, Manager.